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PETERS
ENLARGEMENT
UPON
THE PRARERS OF
THE CHURCH.

The fift Edition.

Whereunto is added certaine Queres and
Cafes touching the Theoric and Praier :
also Inducements and Incouragements to Per-
feuerance in that Dutie.

By Master HARRIS.

PSAL. 34. 17.

*The Righteous cry, and the Lord heareth and delivereth them
out of all their troubles.*



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To the Reader.



His Sermon (thus made vp
with mine owne & others
notes) I now submit to
Authority and Censure: for
substance, I yeeld heere is
no more than what was deliuered; whe-
ther no lesse, I haue not now to say:
for circumstance (I yeeld to the allegati-
on) I acknowledge it seasonable. The
times shall euer be cleared by praier when-
soever they looke sadly vpon vs. Our Bre-
thren abroad cry still in the Churches
words; *The haruest is past, and the Summer is
ended, and wee are not holpen; and wee (mee
thinks) should adde with Ieremie, vers. 21. Ier. 8. 30.*
*I am sore vexed for the hurt of the daughter of
my people, I am heavy, astonishment hath taken
me; Is there no balme at Gilead, &c.* At home
howsoever the Lord hath been gracious to

The Epistle

Hag. 2. 20.

Psal. 65. 9.
10. 11.

Demonol.
l. 3. c. 1.
ad finem.

Sir W. Ral.
preface.

vs in the scarcity, yet wee may in most places, take vp the Prohpets words in another sense, *Is the seede yet in the Barne? as yet the Trees haue not bin deliuered of their burthen.* Looke into the 65. *Psalme*, and thou shalt finde, that it is the Lord that findes both ground and seede, that giues both growth and ripening to the Corne; and therefore we should waite vpon him with our presents of praise & praier. This were enough to make vs pray, but this is the least of many motiues: for, *Reader*, thou seest the times the World is now all eare and tongue, the most giuen with the *Athenians* to little else than to heare and tell newes, (vncertaine newes; the Authour of all lies, as his Maiestie hath told vs) the rest are willing also to heare, and to heare Gods Truth, not Fables, and therin they doe but as *Saint Iames* would haue them, so as they would adde doing to hearing as hee commands. But alas, whilst we only professe and discourse of Religion, wee driue the practice of Religion out of the world, as one too iustly complaines. It is lamentable to consider the little vse that is made of Gods Ordinances

nances in most places; Preachers too often (I tremble to speake it) be vsed like post-horses, spurd on till they be spent, & then a fresh is called for, in the meane the world sits still and thinkes to be saued for hearing. Reader, mourne for this, weepe for this, for this boads a Iudgement, the Lord will reckon for the bloud of his Prophets spent as well as shed. To these reasons, it will not be hard for thee to adde more, look within thee, and round about thee, and so stirre vp thy selfe to this exercise of Prayer, an exercise (I can assure thee) of vnspokeable strength and comfort, an exercise without which thou canst not liue, and by which thou maiest liue in the mouth of death. Beleeue it, wert thou in an estate more desperate than death, in a place worse than hell; yet if there thou couldest pray truly, thou shouldest finde comfort and strength beyond hope, for Prayer is better than our hopes, and yet God is better to vs than our prayer. First, for that which is publike, follow him who was no time-seruer; make no small account of publique prayers. Secondly, for prinate, pause before thou speak,

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remember who spake it: if a man would not deliuer an Oration to a Prince *ex tempore* and suddenly, it will not become vs to open our mouthes rashly before our Maker: secondly, keepe touch with God; first, for extraordinary and incidentall occasions, be sure to keepe thy selfe in such a state and condition of soule, as that euer thou canst recollect thy selfe and call in all the powers of thy soule for this businesse vpon a short warning: secondly, for ordinary times, so neere as may be, faile not of thine houre: when the Clock strikes, the Schollar runs to his book. Thou must to God; leauing all, there tender thy selfe (though not alwaies alike fit) and so be in the way and place of preferment: if words will not come, sigh, *God heares the sighings of his prisoners*: if thou canst not sigh, breathe, God hath an eare for that, *Lam. 3. 56*. Howeuer, there bee, there stand, & the childe that stands before his father, & trencher in his place at supper-time with his appeares in his hand, speakes with his countenance, and speedes accordingly: he was wise who said, They pray not altogether of fashion, who see their infirmity in

*child that appears
f. to stand at his
f. with his trencher
hand etc.*

M. Gr.

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in praying, and are grieved for it; the worst prayers that we make (to our owne sense I meane) speede euer best, and then wee pray most happily, when we arise most humbled.

Thirdly, when thou hast prayed, doe not as children, who neuer looke after their arrov; but as *Daniel, cap. 9. 1.* take notice of thine enlargements in prayer, and of thy successe after; write downe time and place as the Prophet doth, and so helpe thy selfe in future times by former experiments. I see this Porch growes wide, and therfore I will conclude. If thou be acquainted with praier, thou knowest there is more in it than can bee expressed; if thou bee not acquainted, grow acquainted, and thou shalt finde me true. If thou wantest further motives and directions, I commend (in this haste) to thee, who art but a poore English priuate man; First, for the promises (whereof the heart must chew before prayer) the *Treatise of Faith*. Secondly, for motives, the *Epist. to the key of heauen*. Thirdly for cases of Conscience, & directions after praier, two *Treatises on Eph. 6. viz, The spiritual Armour,*
and

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and now after directions & exhortations; what remains but practice? In stead of others pratling & enterdealing in State-businesse, do thou pray, pray for thy Soueraign, for his seed, for the Churches, for thy selfe; for thy charge, and use no more words against mens lins, than thou wilt make prayers for their soules in secret, if thou wilt haue comfort in thy words. Thus much of this: Now *Reader* to thee; if these plaine notes passe the Presse, know that I neither did entend their publishing before I preached them, nor can intend notwithstanding their refining since. If the world may be bettered by them, or by any thing I can doe, I haue enough, only I desire mercy and equity from my friends: those notes of mine which they haue, I will my self (after my publike Ministry) now shortly reuise: let no man doe so ill an office as to thrust out other mens notes without their priuety, especially his, who can do nothing worthy this Age.

R. O. HARRIS.

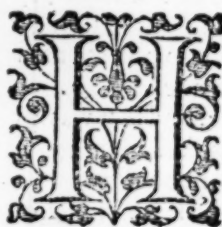


PETERS ENLARGEMENT.

Acts 12.6.7.

And when Herod would haue brought him forth, the same night Peter was sleeping betweene two soldiers, bound with two chaines; and the Keepers before the doore, kept the prison.

And behold, the Angell of the Lord came vpon him, and a light shined in the prison: and he smote Peter on the side, & raised him vp, saying; Arise vp quickly: And his chaines fell off from his hands, &c.



HERE is a story of *Peters*, 1. Imprisonments, 2. Enlargement: With the cause of the one, and meanes of the other. *Herod* hauing vexed some, slaine a second, now commits the third; and all this to gratifie the Iewes. *Peter* thus committed, is bailed by the Church, or rather remooued and freed by petition; they pray heartily for him, in the 5-verse, and they speede as

B hap-

Peters Enlargement.

happily; whilest they are praying, God giues in the prisoner amongst them. The manner of his deliery is here reported, and that was very strange, beyong *Herods* purpose, the prisoners expectation, the Keepers meaning, all mens hopes : *Herod* held his purpose he had begun, and the next morning he meant an end of him. *Peter* had made his conclusion; to morrow (thinkes he) (for messages past betweene him and the Church, which spent this night in prayer for him, and therefore knew the danger) I must bee put to it, therefore I will strengthen my selfe to night. The Keepers stood vpon their guard, and resolued that no *Peter* should passe them : yet is *Peter* deliuered ; and how I pray you? God remooues all impediments, for nothing was in readinesse.

First, for man, entrance was there none; therefore God sends an Angell, and there was no stop against him.

Next, in the darke it was hard to finde which was which. God directs an Angell to him, and hee comes vpon him, and misses not the man, though bound to the same chaine with two others; as in strict imprisonments they vsed to doe.

Thirdly, they were in the darke, and that was ill for noyse. The Angell brings his darke lanthorne with him, and shines to *Peter*, and none else.

Fourthly, the prisoner can doe little for himselfe: he is a *sleepe*, the Angell *wakes* him; hee is *laid*, the Angell *raises* him; he is *amazed*, the Angell *directs* him; hee is bound, the Angell *unties* him; hee knowes not *where he is*, the Angell *guides* him; hee

is.

Peters Enlargement.

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is to passe through sundry *difficulties*, the Angell *conducts* him through them all, and so dismisses him.

Wee will vse no more words about a plaine Story, but acquaint you with our meditations: they containe the successe of the Churches prayers; *they prayed for Peter*: the Angell thereupon is sent to *Peter*: where see, 1. *How the Angell findes him*: 2. *How the Angell deliuers him*.

For the first, he findes him *sleeping*, in the midst of feares and foes: From whence was this sleepe? was it worldly sorrow that caused it, or was it carnall security?

Ans. In doubtfull things, charity supposes the best; so should we: worldly sorrow causes sleepe, but how? when it is not extreme, and that sleepe is ioyned with startings. Carnall security will cause sleep: but why should we charge *Peter* with that at this time? his sleepe came from a better cause, hee was at peace with God, he had the Churches prayers for him, the cause for him, his conscience for him, God and his Angels for him: he could die but once, and for one death hee was prepared: hence his boldnesse before, Chapters, 4. and 5. hence his confidence: here he resolved with *Dauid*, *I will lay me downe and sleepe*, and withall, God gaue rest to his beloued, as it is in the *Psalmes*, rest more than ordinary to his minde, to his body: hence the Angell can hardly awake him, and being awaked, hee is not terrified as a guilty person would haue been in this case: Doe then but consider, 1. The man 2. His behauiour in like cases. 3. The time and

circumstances. 4. The exercises of the Church for him. 5. The messenger, and message sent to him. 6. The manner of his behauiour when he is awaked, and you will see that his sleepe grew not from distemper, but from strength of faith and comfort.

Now to the Points.

Doct. I.
fr new

Esa. 55.

Where first, from the order, see the power of ioynt prayers; they beare downe all before them, and preuaile in heauen & earth: as the Word that comes from heauen, prospers in the thing whereunto it is sent; so the word that goes to heauen, the prayers of the Church, strike vp to God, there they lie at his gates, and neuer will away without their errand; & when they are answered, then they come downe with authority, and raigne ouer all impediments below. Witnesse this Story: *Peter* is committed, the persecuters are resolute, the foes many, the friends few, meanes none but God: to God the Church goes; the enemies plotte, the Church prayes; they shut the prison doores, the Church opens heauens doores, so ther's old tugging for the prisoner, but the Church winnes him. God, to let them see what prayers be, sends him to them while they are praying; There, saith God, (if you will take no deniall) there hee is; thereby pointing vs to the meanes of his deliuerance: wee need not many words for prooffe of this: *S. James* saith, *The prayer of one righteous man preuailes much;* if of oue, what of twenty! what of an hundred! and he instances in *Elijah*, *He alone could open and shut heauen;* then well may many open and shut prisons on earth. Nay, adde further, the ioynt prayers of
vn.

James 5.

vnbeleeuers and hypocrites haue done much: when heathenish *Ninine* fasted and prayed, God heard; *Jonah 3.* when false *Rehoboam* humbled himself and his people, God was intreated; how much more shall the faithfull prayers of the Church preuaile? preuaile (I say) both for the preuenting and remoouing euils, and obtaining and keeping of good things: What shall we instance the life of *Asa*, *Ichosaaphat*, *Hezekiah*? when was it otherwise? when did the Church of God euer ioyne in a common petition to God, but they sped? no instance to the contrarie.

No maruell, this exercise is well grounded and warranted, it hath the warrant of a Precept: *1. Pray* *James 5.* *for one another; Call upon me.*

2. The warrant of a promise, *He will deliuer thee.* *Psal. 50.*

3. The warrant of experience: neuer any yet v-fied it, but they preuailed.

Praiers are presents very welcome to God; he prefers them to all sacrifices, being immediate worshippes of his Maiestie; Let me heare thy voice, it is pleasant: No father loues the voice of his children, like as God loues the voice of his Church; *Tis his musicke and persune, Ren. 5. 8.* *Reas. 2.* *Cant. 2. 14.*

3. The parties are very deare who tender them; *Reas. 3.* God loues his Church aboue all creatures, he gaue his Sonne for her, and therefore her sutes shall haue acceptance: *Let me see thy face, its comely. Esther* neuer pleased *Ahasuerus* so well as the Church pleaseth Christ. *Cant. 2. 14.*

4. The parties from and through whom they are presented, please: they are indited and abbetted by the holy Ghost, *Rom. 8.* tendered by Christ *Rom. 8.* *Reas. 4.*

Iesus, and shall these be denied? Addeto this,

5. The party to whom they are directed, to God; who is all truth, mercy, grace, wisdom, power, and shall not these preuaile? Prayers set God on worke, and all in God, his wisdom, his power, his Angels, and what then can hinder?

Vse 1.

Looke backward, and call to minde your sinne this day, see, many a *Peter* hath beene in prison, and prayers were not made by the Church; many a member sicke, and prayers were not made by the Elders; yea many a Church distressed, *Bohemia* afflicted, the *Palatinate* and *Valtoline* distressed, yet wee did not pray; the enemy could curse, but wee did not pray: and therefore how iustly might God distresse and leaue vs destitute of his helpe, and the Churches prayers?

2. Looke forward, and preferue and improue this your interest in God, let no *Peter*, no Preacher, no Christian, no neighbour lie in the chaines by you, (whether in the chaines of sicknesse, or poverty, or debt, or paine, or sinne, or temptation) but doe you repriue him: you haue a key that will open any locke, a medicine that will heale any wound, a weapon that will preuaile in any place; draw this weapon, vse this medicine: if men bee sicke, pray them whole; if poore, pray them rich; if sad, pray them merry.

But is this so easily done? yes verily by the whole Church. As it is for the outward estate when one is very poore, it is hard for two or three to set him vp againe, but nothing for a thousand; and when one is in a pit, it is much for one, but not for many

many to pull him out: see here, it is long of vs that men lie so long vnder their burdens: would wee ioyntly commend them to God, our prayers would take, mens chaines would off, true spirituall chaines. Why, if so, were it not worth the while? What, *Ob.* may we ease our brethren of temptations, of passions, of lusts, and will wee not? But for outward *Ans.* crosses, saith not Saint *James*, let the prayers of the Church heale the sicke? Saith not the story, the praiers of the Church procured *Peters* liberty? But *Ob.* say they be not alwaies deliuered, yet it is good to *Ans.* get the crosses mitigated, sanctified, sweetned; and something will be done if we pray. Doe this then or nothing. Perhaps you will excuse other negligences: you would visit your sicke neighbour, but you question his disease, your welcome; you would releue your poore neighbours, but you haue it not; why there is no Christian man but he hath an interest in God, a spirit of prayer; lift vp a prayer for thy brethren, if thou canst doe nothing else, and this will doe thee and him good: praier in this case for others, is a cleerer euidence of grace, than for our selues.

Heere is comfort and encouragement; comfort for our selues, if members of the Church, if wee bleed with her, if wee pray for her, if wee say, *If I forget thee, O Ierusalem, then let my right hand forget her cunning*: the comfort is great; wee haue that which Saint *Paul* thirsted for, the prayers of the Church. And this is a priuiledge worth ten worlds, and a comfort beyond all apprehension, when a man lookes round about him, and can say, there is
a towne

a towne, I haue some prayers there; there is another, I haue stocke going there, nay, in euery Shire, euery Nation; some that bee enlarged when I am barren, some quickned when I am dull: and I am an aduenturer in the Churches ship, I haue a stocke in her treasure, and an interest in her prayers; this keepe the head aboue water, and preserues from sinking.

4. For encouragement, to pray for the Church: would Gods people enter into a holy league, and tie themselves in their seuerall closets, to spend so much time weckely, or daily in praier, for some particular person, or place, Church or Nation; I wonder how they should misse. Tel me where euer the Churches ioynt prayers did euer mis-carry, or proue abortiue; in what place, in what case, for what people: Prayers haue bin made for men out of the Church, and haue sped, witnesse *Ninive*; for men in the Church (good men, bad men) and haue sped; prayers haue beene made by Land, and haue preuailed; on the Seas by *Ionah*, and haue sped: they haue preuailed vnder the earth, in dens, and dungeons, and caues; prayers haue beene made for sicke men, and haue holpe them; for dying men, for poore men, for captiues, for prisoners, & haue holpen; for men against persecution, against temptati-on, against sorrow, against beasts, against men, against deuils: prayers haue been omnipotent heretofore, why not now?

Ob.

Why now, if we were as others, Gods hand (we know) is not shortened, his eare not heauy; but our sins, our crying ripe sinnes, hinder good things from vs.

Ans.

Ans. Why therefore set against those finnes by *Ans.*
prayer, cast out your owne, cry downe other mens,
out-cry them.

Ob. Oh but they cry loud.

Ob.

Ans. Yet prayer hath the stronger voyce, the *Ans.*
blood of Christ speakes better things than bloody
sins, &c. Let *Sodome* yeeld ren holy men, and shee
shall be spared, let one *Elijah* stand vp for stiffe-necked
Israel, and one *Amos* plead for rebellious Iu-
dah, and God will shew mercy.

Gen. 18.
Iames. 5.
Amos 7. 1, 2.

Ob. True indeed, if we had such as they, but our *Ob.*
prayers are weake and fainr.

Ans. 1. They were men subiect to like passions. *Ans.*
2. The prayer of the righteous is prevailing. 3. *Iam. 5. 16. 17.*
These here mentioned were new converts, yet pre-
vailed with God for *Peter*.

Ob. Oh but here the whole Church ioyned: if *Ob.*
all *Israel* might meete from *Dan* to *Beersheba*, there
might be some hope.

Ans. We may, and doe more than these might; *Ans.*
1. we may meet in publique assemblies every Sab-
bath: 2. these were but few that lived in the darke,
and met in the night, and in *Hessers* time in their
severall families, and the whole State was then a-
gainst the truth, and against the Scriptures, and all
riligion was disgraced; yet then they prevailed,
much more we now.

Ob. But now it is too late many Churches a- *Ob.*
broad be quite scattered, many men at home haue
their backs and hearts quite broken, with wants,
temptations, discouragements.

Ans. Whilest God calls in his word, it is not too *Ans.*

C

late,

Peters Enlargement.

late, God is vsed to see men sinking before he sets in, their extremitie is his opportunitie; when *Peter* is within one night of the sword, then is his time.

Ob.

Ob. But I haue waited, and see no successe?

Ans.

Ans. So did the Church; they pray for *Peter* this weeke, the next, and the next, the doores bee still shut, the chaines be still on; well, now they haue but one night more to waite, they waite that, but ere morning all is wonne: If then we haue but one day, one night, one houre to spend; hope, pray, waite that day, that night, that houre: God will be scene in the mount, deliverance shall come if prayer goe on the errand; it ever was so, ever shal be so, dispute not but beleue; there is who prayes and speakes not, & there is too that speakes, who prayes not; if thou wilt pray, thou must open thy needs to God, as thy Father, through Christ, God-man as thy Mediatour, from God the holy Ghost, as the inditer of thy prayers: if thou wilt pray, thy heart must be 1. emptied of purposes of sin: 2. broken: 3. purged from guile by faith; which faith must then work, before thou beginnest; say with *David*, *I will call, and God will answer me*; and when thou hast done, conclude, I haue spoken, and shall in due time and manner be answered; thus doe, and be sure that thou neither begin nor end a lawfull petition (of such onely we speake) before thou art aware, let faith enter thy sute, and end, and subscribe it, and thou prevailest.

Psal. 66. 18.

Psal. 86. 7.
And the 56. 9.

Now to particulars.

How findes the Angell Peter? Sure he cannot sleepe this night, being vpon his life to morrow, and in all

all likelihood knowing of it by the Church: how-
soever, not sure of life one day to an end, but like e-
nough to be sent for at an houres warning, as *John*
Baptists head was. Notwithstanding all this, *Peter*
sleeps as soundly as ever in his life, & wakes with-
out terrour; whence was this, from corruption?
no: from naturall courage? no; when *Peter* was
younger, and therefore naturally bolder, he was a
distard: whence then? consider the reasons before,
and it will be found, that it was from speciall com-
fort and confidence in God, which comfort most
attends prisons and persecutions: here see the
strength of spirituall peace and comfort.

The Lord hath comforts for his children, that *Doff. 27*
will quiet and support them in any feares & straits,
his consolations will make a man sleepe without a
bed; liue almost without a soule: They will make
one bold in danger, quiet in trouble, liue in the
iawes of death: *The ioy of the Lord is strong*, saith *Nehc. 2.*
Nehemiah, strong indeed that will carry a man over
all: *Peter* had a strong heart, that can thus sleepe,
thus wake, that can looke vpon Chaines, vpon Pri-
sons, vpon Tyrants, vpon Torments, vpon Angels;
(good and bad) and never breake his sleepe for the
matter. *Pauls* ioyes were strong, that made him sing *Act. 16.*
in the stockes: *Dauids* faith strong, that made him
say, *I will lye downe and sleepe, I will not feare though* *Psal. 3.*
ten thousand rise vp against me: those were strong &
strange ioyes that supported *David* in all his feares,
and made him say, *In the multitude of my thoughts*, *Psal. 94. 19.*
thy comforts glad my soule: Those strong that trium-
phed over rackings, mockings, scourgings, &c. as

in the eleventh to the *Hebrewes*.

1. Q. Whence
these com-
forts.

Reas. 1.

Quest. But whence comes their strength?

Because they be Gods ioyes, the ioyes of the Spirit, derived immediately from the fountaine, and things be purest and strongest there.

2. Because spirituall, for as spirits are more active and powerfull than bodies, so spirituall things than bodily and naturall.

3. These ioyes are most certaine and durable, these overcome and out-live all crosses, and all other comforts.

4. They are al-sufficient, and borrow no helpe from creatures: Nature and Art worke with instruments, and by meanes, they cannot support without meate, strengthen without sleepe, giue sleepe without warmth, nor warmth without a bed, &c. But God can beyond means, without means, work comfort, make one see in the darke, live in death.

2. Q. What.

Ans. 1.

Quest. But what be these comforts of God?

Ans. Precious promises applied by God in due season, and brought home to the heart which reviveth the spirits more than any balme, & these promises come thicke vpon *Peter* now: He thinketh, hath not God said; that *the sighing of prisoners comes to him*; that *he bottles up all our teares*, that *we should cast our care vpon him*, and *he will care for us*, that *in six & seven troubles, they shal not come neare me*, that *in fire and water he will be with me*, & did not I heare my Saviour say, *Blessed are they that are persecuted for righteousnesse sake*; read not I how *David* said, *I will lie down and sleepe*, and therefore I will do so too.

2. Strengthening graces, God poures the spirit
of

of faith, patience, power, courage, into his, in due time; and they raise the heart, as wine the fainting spirits; every saving grace is healing, is strengthening.

3. Houerly experience of Gods care and providence; and a childe never sees the loue of his mother so much as when he is sicke, so Gods children, &c.

Now that makes them plucke vp their feete with *Iacob*, and say with *Paul*, *I know whom I haue trusted;* and with the Church, *Thou wilt guide vs to death;* and after (as *David* addes) *receiue to glory.*

4. Speciall peace of conscience, and ioy of the holy Gnost, by new expressions of Gods fauour, and ravishments of heaven: then God opens heaven, and they see their life and crowne, and so are carried over all.

Quest. When doth God thus comfort his?

3. Q When.

Ans. When they most need it, as then the mother brings out her preserues, when the childe is sicke: first, when they be most humbled and emptie of themselves; therfore after greatest humiliations come greatest consolations, as *David*, *Abraham*, and others ever found.

2. But specially in the day of tryall and persecution, the more the Devill bestirres him, the more God bestirres him: thus the sweetest nights that ever *Iacob* spent were in the field, and so for *Peter*; Gen. 28. and 32. chap. and when had *David* those large affections to rise at midnight, when was the World so sweete, but Psal. 119. when his troubles were bitter?

The Vse is double, 1. get these comforts, we get *Vse.*

aqua vite ready against qualmes; Bezoar-stone, and cordials against fits: but the cordials that helpe all, is the holy Ghost, the Comforter. Art is blind, and often posed; Nature weake, and often foyled; (like a bow that must not be drawne beyond compasse) onely grace and spirituall comfort is invincible: get this, and you may sleepe in a dungeon, lue in the darke, want all, and yet haue all; want these, and a flea may breake your sleepe; and a hand-wri- ting dash your mirth in the midst of all friends.

Dan. 5.

2. Let such as haue spirituall hearts thus affected, stay themselues here; feare not povertie, there be comforts beyond the paine of famine; feare not sicknesse, there be comforts beyond all fits or sicknesse: feare not death, feare not chaines, feare not any thing that you can or shall suffer: Not any thing? Why, a man is subiect to racking, to burning, &c. yet feare not, and why? the Lord hath comfort in all, and about all tribulations: when he calls a *Saul* to a crowne, he makes him another man: so when he calls a man to a chaine. *Peter* is not the man in prison he was out of prison; at the first hee was fearefull of a wenchs word, after he was willing, yet flesh hung backe, *John* the last Chapter, vers. 18. But when put vpon it, heare his voyce, see his face; he can be as quiet, as comfortable, as well in prison as ever.

Rev. 2:10.

1 Cor. 1.

A. 2. 5. 19. 4. 13.

Ob.

Ans.

Ob.

Ans.

Ob. Oh but I finde my selfe affraid of words?

Ans. So was *Peter* at first.

Ob. Oh but, saith our Saviour, beware of men.

Ans. No man so malicious as God is mercifull, so perillous as God is pitifull. Oh but say we lived
where

where we should lie in cold irons, in the darke, be halfe pined, starved; who can beare these? *Peter* can, any can, when God calls them to it.

O but say we were put to the fiery tryall, flames are intolerable and mercilesse. O but flames are in Gods hands, *Daniel 3.* Chapter: againe, Martyrs haue had more comfort there, than in all their liues before. Oh but some of them haue cryed out of paines: And doe not men so who die in their beds too? but God hath borne them through these, and made them amends.

O get then inward strength, and that will overcome all feares, all torments; conclude wee with that good Martyr, If God call ever any of his to any such sufferings, hee will either weaken the flame or strengthen their faith; he hath promised (that, which let vs liue and die in; to wit) that hee will not tempt beyond strength: *And hee is able to do exceeding abundantly above all that we can speake or thinke.* ^{2 Cor. 10.}

Assure your selues, the feare of persecution is more than persecution it selfe; therefore I speake to your feares, for there is none (through Gods mercie) with vs I am sure to bee felt (I thinke) to bee feared.

The same night, &c. That the Lord doth often *Deut. 32.* hold his people long in suspence, for those things which hee meanes to giue them; hee is to our seeming slow, but sure; sure, but slow; thus hee was as good as his word to *Abraham*, hee gaue him a sonne, but hee held him off to the last houre; hee kept touch with his posterity, brought them out of Egypt,

Pfal. 105. 19.

Dan. 9.

Reas.

Egypt, but he deferred it till the last day; his bond was almost forfeited, yet he paid it before the Sun-set, *Exod. 12. 17. 41*. Thus *Ioseph* was long in prison, yet at the appointed time brought forth; and *Israel* long in captiuitie, prayers were made, and yet *Daniel* could heare no answer till night was vpon him; *Iacob* wrestles till day, &c. so also the woman of Canaan, *Matt. 15*, and the Church heere: in all which places wee see, that God is mindfull of his day. 2. That hee deferres sometimes till the last houre be running.

The reason of this delay is manifold. 1. God would turne our eyes backward, and make vs say; O it is iust God should deferre me, I haue deferred him; hee called and I would not heare; prayed me againe, againe, and againe, and I would not answer; therefore it is equall I should call and cry, and not be heard.

2. God hereby would sharpen our prayers for the present, therefore he seemes deafe, because we should speake out; therefore slow, because we should be earnest; thus *Daniel* interprets it: God deferres him, this is (saith hee) but to try me, therefore hee spits vpon his hands, and takes better hold; O Lord forgiue, saith hee, O Lord heare, O Lord open, and poures so many petitions, and arguments vpon God, that there is no resistance; thus *Iacob*, he sees the day comming vpon him, and he had made nothing of it all night, and therefore now he sets to it, *Goe*, saith hee, *I will not let thee goe without a blessing*.

3. Hereby he prepares vs for the future receiving

uing of his comforts; thus he humbles vs, thus he enlargeth vs, thus he fits vs for thankfulness. The more blessings cost vs, the better we will praise them, and praise God for them: adde to this, that these repulses drive vs to further searches, as the Israelites^{Ios 7. Iudg. 20.} at *Si*, and *Gibeah*.

Doth the Lord thus long deferre sometime his intended comforts and answers? Let vs know the courses of his providence, and wait vpon him: behold the husbandman waits; when he hath sowne his seed, hee doth not looke to reape and sow all in a day: his Corne is first buried, yea it dies, yea it growes downward, before it comes vward; and when it is vp, receiues many a snib and checke, yet he waits; And why? because hee hath experience: so must wee, when wee haue sowne our seed; say wee bury our prayers, say to our seeming they die, say they grow downward, backward, say all things seeme to be worse after praier with vs than before, yet wait; why? we haue experience of our owne and others mens successe: neuer did men sow this seed, but they had a crop; though a late haruest, yet a haruest.

Ob. Oh but I haue praied exceeding long. *Ob.*

Ans. How long? *Isaak* prayed twenty yeares *Ans.* for a childe, before he sped; *Abraham* thirty, before he sped; *Abrahams* posterity were foure hundred yeares in captiuitie, before they were deliuered; the Church thirsted for Christ, one thousand, two thousand, three thousand yeares, before they had him: How many thousands, hundreds, score of yeares, hast thou waited?

D

Ob.

Ob.

Ob. O but I haue tryed all my friends, vsed all meanes, prayed my selfe, and got others to speake too, and yet no help.

Ans.

Ans. And might not *Peter* say as much? not a Christian in Ierusalem, but had spoken and spoken often, and yet he stickes.

Ob.

Ob. O but matters with me are worse and worse; the more I pray against pouerty, the poorer I am; the more I pray for patience, the worse I am; the more I pray for faith, the lesse I haue; the more I pray against passions and temptations, the more they flie in my face.

Ans.

Ans. Is not this, as wee said, that the corne must goe backward, before it come forward? was it not so with *Abraham* and *Sarah*, the longer they prayed the elder they waxed, and so vsitter for issue?

Ob.

Ob. O but my sinnes grow stronger by praier.

Ans.

Ans. Not so, thou feelest it more than before; it is not because sinne is stronger, but thou sounder. Again, these motions of sinne, be not motions of life, but symptoms of death; as the fowle struggles, and sprunts most when the head is off: the pangs of death be now vpon thy lusts, take comfort.

Ob.

Ob. O but now your comforts come too late, the date is out for me.

Ans.

Ans. Why? hath God said pray no more, as to *Ieremie*? hath he stopt thy mouth? so long as God saith, pray; so long as the spirit within thee saith, pray; so long as Gods people haue hearts to pray, neuer say it is too late to pray: if *Peter* bee out by midnight, or by day-break, it is as well as if he had beene out a moneth before.

Ob.

Ob. O but delays breake the heart.

Ob.

Ans. But note the end of delays, they are neuer to deny or frustrate, but to fit, and to quicken: make these vses of delaies, and then if thy sute be not honest, neuer begin it; if it be, neuer leaue it: learne of husbandmen; when they pull downe a tree, or lift at some blocke, if they cannot stirre it, they call in helpe, if it come not at the first pull, they pull againe, if not then, ha, againe; if not then, ha, once more; at last they feele it comming, and then it comes amaine: learne of *Elijah*; hee prayed for raine; hauing prayed, looks about him, nothing comes; hee prayed againe, nothing comes; hee prayed againe, nothing comes; at length, O Master (saith his seruant) I see a cloud, but it is but little. Is it a cloud? then once more to it, and by and by the heauens were masked with clouds. Learne of these men; *Peter* stickes in the dungeon, one lifts, he cannot stirre him; try you (saith hee) to a second, to a third, try a fourth, a fift; at length heauen stirres, the chaines stirre, and *Peters* comes in amongst them: learne of *Christ* himselfe; the Widow dealt with a Iudge, not a Father; a bad Iudge: shee was alone, a simple Orator, yet she preuailes: learne of beggars; they haue no command, no promise, no acquaintance, no Art; and yet will stand it out: the master chides, the beggar stands it out; the dame childe, hee stands still; the seruants come, and say they dare not serue him; the children say we must not, and yet hee will not away. O Lord, helpe our faith: how weake bee we, if hauing precept, promise, kindred, Gods seruants,

Ans.

1. King. 18. 43.

Luke 12.

Gods Sonne on our sides, we will be put off with a delay: well (as I said) so long as a night, an houre, a minute, is left, pray; one night may compasse that which an hundred before could not.

It followeth, *An Angell, &c.*

Dof. 4.

2. Pet. 2.

The Lord hath euer meanes at hand for his seruants; comfort and deliuerance, if set on worke: well might *Peter* say, *The Lord knoweth how to deliuer his*, &c. He is neuer at a stand: if they know how to pray, he knoweth how to comfort.

Reas. 1.

Esa. 4. 5.

In himself he is al-sufficient; infinite in wisdom, to inuent meanes; in power, to act them; and if need be, to create more.

2. He is the Lord of Hosts, the Lord of euery creature; if our works lie in the Seas, hee is Lord of the Seas; if on the Land, he is Lord there; if in Prison, he beareth the keyes of euery Gaole; if the heauens can help vs, he commands them; if winds, if beasts, if friends, if strangers, if foes, if Angels; the Lord hath the command of all persons, things, and places.

Vse 1.

Psal. 37.

For comfort, roule thy selfe vpon God, cast thy care vpon him, he will bring it to passe; is thy burden pouerty? cast it vpon him, and hee will helpe it; is it sinne, feare, sorrow? whatsoeuer it be, he can beare it, and discharge thee.

This Sermon
was made in
the depth of
the dearth.

Oh but I see no meanes, I owe so much; so many in my family, and no meanes.

This is as if they should haue said; If wee had a friend in the Court, to moue *Herod*; if a friend in the Watch, to bribe him; if in the Prison, to see him; then something might be done, but now all
meanes

meanes faile vs. No, no: God hath meanes beyond our sight; if men cannot doe it, Angels can and shall: and if no man will pay the Widowes debt, God will: if no body else will feed *Eliab*, the Ravens shall: what doe we talke of means? all means are shut vp in God.

Ob. Oh but my case is desperate, it is not possible to helpe me.

Ans. Now wee shall haue a tale of impossibilities: And why not possible? shall any thing be impossible to God?

Ob. Oh but there be an hundred blockes in my way.

Ans. But what is in his way, that makes his way thorow the seas, stones, wood, iron, &c? goe to the prison, there is a blocke, a guard; passe that guard, there is a blocke, a doore; passe the doore, there is another, a chaine; passe the chaine, there is another, an iron gate. O but what of this? if they can breake thorow all hinderances of vnbeliefe, discouragements, to prayer; God will breake thorow these and a thousand more, to their comfort. O but God workes no wonders now. No: his Name is wonderfull still; his power as great as euer, his wisdom as deepe as euer, his promises as good, his loue as much to his as euer, our neede as much, our interest as good, our Sauiour as good; all things stand as before: if wee can vse former meanes, wee shall finde former successe, and God will doe abundantly aboue all that wee can speake or thinke: wee haue the Lords promise for this, *Ephesians* 3.20. and *Esay* 42.16. I will make darke

Ans.
Esa. 43.16
Marke our Sauiours collection from Manna to bread, *Matth.* 4.
Deut. 8.3
Esa. 9.6.

Peters Enlargement.

Pfal. 139. 3.

light, and crookednesse straight: wee haue had our owne experience; let any man that hath had any acquaintance with God and this holy duty, tell mee when prayers were not successfull; when diddest thou euer speake to thy heauenly Father, but he did answer thee with some ease, some comfort? when diddest thou euer pray, but thy heart was thereby somewhat lightened? and if thou canst not but say with *David*, in the same day I asked, I was thus far answered, *That my heart was strengthened*, Ps. 139. 3. doe not faile to conclude with *David*, *Though I walke in the midst of troubles, yet (vpon prayer) I shall be receiued*, 7. *and God will perfect his mercies in me for ever*, 8.

Thus wee haue dispatcht some meditations: more wee haue, but they must be onely named; as 1. *Herod* would, but could not bring forth *Peter* to tryall and execution: men be but men, and must doe as they may; for what they would doe against the Church, nor they, nor all the Deuils in Hell can doe.

2. The Lord can giue sleepe and peace in any place, at any time, in any company.

3. Gods best seruants and messengers, are sometimes yoaked with vilest offenders, &c.

4. Gods best creatures are the Churches seruants: Angels.

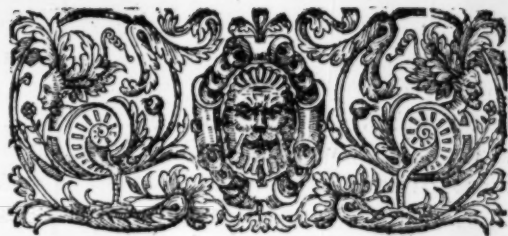
5. Lastly, the Lord can quickly shake his out of their chaines, rags, feares, fetters, &c. But what doe I meane thus to exceed? Brethren, I would faine haue you more thirsty of your time; doe you not waste it (as others doe) in idle impertinences,
much

much lesse in surueying States and Kingdomes.
It is not for vs to sit vpon Crownes and Thrones,
and to turne Statesmen; it is for vs to bee thanke-
full where God blesses, and to be prayerfull when
the Church labours: to this end I haue said thus
much; to perswade you to the practice of what
you know. Now your turne followes, lets see
what will be done, and how well you will
improue time, in speaking to God,
rather than to, or of
men.

FINIS.







Certaine Queres and Cases touching the Theory and Practice of Prayer.

THis plaine Sermon hath not been oftner printed, than I haue beene importuned to enlarge it. Intreaties haue wonne so far vpon me, as that I am content to adde two things : 1. Certain queres and cases touching the theorie and practice of Prayer : 2. some inuitements and encouragements to perseuerance in this dutie. In both expect briefnesse and plainnesse; that so the porch may suite with the house.

QUESTIONS.

The first question then shall bee, what prayer is ? Whereunto *S. Pauls* answer is, That it is a making knowne our desires to God, *Phil. 4.6.*

E

first,

wee: *Mr. Sedr.*

In Phil. 4.

first, the will takes fire & desires. 2. the man brings & opens these desires to God; and the desire thus flaming & blazing vpward, is properly prayer: this desire is expressed sundry waies, either by an inward or outward word as the Glos speaks; sometimes the minde speaks inwardly as in *Hannah* & *Moses*, and thats (mostly) the strongest voyce of all; sometimes the tongue vtters what the heart indites, *Psal. 45*. sometimes speech failes, a man can but chatter, not speake, with *Hezekiah*, haply not so much, as *Pf. 77*. yet then he speaks most (like a buffing man) when he speaks least, his eies, hands, face, teares speake, euery inward sigh, & outward member is a tongue. Now, the desire vented any of these wayes, is a prayer; if the first way, tis called a mentall prayer; if the second, a vocall; if the third, a reall. As for *Bellarmines* intellectuall prayer in his crosse-sense, wee leaue it to himselfe.

The second question is, what be the kindes of prayer? *Answe.* A man prayes either for himselfe, or for others: and when for himselfe, either for the auersion of euill, or obtainement of good; that they call deprecation, this apprecation, as that for others supplication: whereto some adde thanks giuing, vouching for all, *1 Tim. 2. 1*. Wee only say three things, first, that howeuer thanksgiuing enuolue desire of acceptance, yet it is not formally prayer. Secondly, that prayer may admit the diuision giuen; but thirdly, whether the Apostles words in the originall, or his scope (perswading prayers for others) in that place will.

will beare out the distinction, I suspend.

The third question touches vpon certaine requisites in prayer, whereof some are more, some lesse iatrinsecall and inward: as first, touching the matter of prayer, where persons and things come to be considered. For things, we lay downe two things for haste; first, that euery thing will no more beare a prayer, than euery streame will a Ship; secondly, the thing asked must first bee warranted vnder some precept or promise in generall, though not expressly; secondly must bee of some importance, either in it selfe, or by circumstance. A man must not sue for a Licence to breake his Soueraignes lawes, nor come to his Prince to begge a pinne or a point. Vnlesse circumstance make it either dutie or necessitie, it is not prayer: it is presumption that we heare from some mouthes, God send I may win this cast, this game, and the like.

2. For persons, this shall suffice; first, the person prayed vnto must be the Lord. Prayer is an homage only due to him, hee claimes it with other his prerogatiues, *Psal. 51. 15.* and the Church acknowledges it, *Psal. 65. 2.* A precept and promise we haue from him for the supporting of our faith whence prayer must flow. If any can shew either from any other, let him make his vse thereof. But touching this point of praying to creatures no more but this, first, howeuer the doctrine seemes at first blush to haue as much countenance from men as any point controuerted and

waued betweene vs and Rome : yet secondly, it hath as little shew of any footing in the Scripture as what hath least: the very truth is, nothing is brought but what seemes ridiculous to such Iesuites as are versed in the Text. For vs, wee are taught to giue lowest homage to highest Maiestie, and to tender diuine prayers to none lesse than a God.

2. For the party praying, thus : first, euery one should be acquainted with this duty ; for it is a seruice due to the chiefe Lord, from all that hold anything of him : secondly, all Gods growne children are acquainted with it, for hee hath no dumbe children. They all receiue the Spirit of prayers, and in their owne language doe call him Abba, or Father. Thirdly, whosoever will pray acceptably and confidently, must bee qualified, for person and graces. For person, hee must not bee a sinner, 1. in the trade, state and bondage of sinne. God heares none such : hee must be righteous, vpriight, for to such the promise is made, *Psal.* 34. 15.

2. For Graces, his vnderstanding and affections must be qualified : 1. in the vnderstanding part there must be these graces; first knowledge, without which the minde cannot be good, *Prou.* 19. A blinde sacrifice and Priest are abominable to God : the ignorant worships hee knowes not what, he cannot worship in spirit and truth, *Iob.* 4. the reason is giuen by the Casist, Affection depends vpon the Vnderstanding. And if vpon that ground

Rom. 8.

Ioh. 9.

Eccl. 1.

ground it bee best for a man to vnderstand himselfe in his priuate prayers, as some Iesuites thinke, why not in publike too, as *S. Paul* would haue it?

2. Faith, not in that bastard sense that some father vpon vs, who either doe not or will not vnderstand vs in the whole doctrine of faith, but faith is requisite thus farre; first to beleeue that our persons are accepted through Christ; secondly, that our suites are welcome with our persons, and shall be euer rewarded, though not alwayes graunted in the kinde. Thus hee that comes to God must act two acts of faith; hee must beleeue first that God is, *i.* is really the same that his word reports him, most strong, good, true, constant, &c. secondly, that hee is a rewarder of them that come to him, and hath not said in vaine, *Seeke yee my face*, as *Esay* speaks. Heb. II.

3. Humilitie, whereby wee come to set a due rate vpon our selues and God, and know the right distance betwixt him and vs. This humility helpes vs to see that there is nothing but emptinesse in vs, and (secondly) makes vs willing to accept of Gods gifts vpon Gods tearmes, namely as free almes. The Lord is neere to euery humbled and broken spirit, *Psal. 34.* to euery abased Publican, but euery proud Pharisee is beheld aloofe, Luk. 18.
& Luk. I. and sent empty away.

Thus for the vnderstanding, now for the will and affections, they must be good also, as the immediate springs of action. The goodnesse of the

affection stands in three things, first in the straightnesse and position of it, that it bee turned the right way and looke vpon the right obie^{ct}: our affections stand backward, their backs bee vpon God, their faces vpon the creatures, nay vpon sinne. Who so will pray to purpose, must haue the bent of his heart another way, he must say with *Dauid*, I will set no wicked thing before mine eyes, *Psal.* 101. and againe, If I regard (or looke towards) iniquitie, God will not heare my prayers, *Psal.* 66. 18. All thoughts, desires and purposes of sinne, must fall if the heart shall stand in prayer, and the whole soule and man turned to the Lord.

*bonum sub
ratione boni.*

2. The goodnesse of the affection stands in the quality of it, that it be sincere, that is, that we desire goodnesse for goodnesse sake, grace because it is grace, whereby wee shall be enabled to glorifie God. Hee that hath truth in the inward parts hath the promise on his side, *Psal.* 145. 18.

3. The third thing to be respected in the affection, is its iust quantity, which we call zeale. This in some due proportion is required in prayer: for no sacrifice is welcome to God without some fire, some warmth. Dead prayers be as distaste full to God, as dead drinckes be to vs: the prayer that is available, must haue some spirit and feruour in it, *Iam.* 5. This for the matter.

2. Touching the meanes in which our prayers must be tendered; and here wee must know, that the Father will be honoured in the Sonne, whom
hee

hee hath made the sole Mediator betwixt heauen and earth. And howsoever to others there bee Lords and Mediators many, yet to the Church, there is but one Sonne, one Name, one Altar, one high Priest, in whose hand alone they offer vp all. If any other be deputed as master of requests vnder him, let vs see his patent, and it suffices.

3. Touching the end of praying: first, it is not to acquaint God with any thing hidden, or to minde him of any thing forgotten, or to moue him to any mercy whereto hee is backward (as if we could preuent him, and bee more desirous of the creatures good than he is;) but it is 1. principally to acknowledge our dependencie and his soueraigntie, and secondarily to make way for a thankfull and holy vse of mercies receiued.

Thus for matters more essentiall to prayer, now for others more circumstantiall, a word is sufficient.

Quest. 4. First for time; 1. we are not tyed to all, to any set time in priuate prayer (of which wee speake;) first the dutie is affirmatiue, therefore binde, but to the season: secondly, other duties are also required and must haue their turne: 2. times of prayer are 1. Occasionall, which come not vnder rule. 2. Ordinary. Here 1. our Sauour presumes daily prayer, as may be gathered *Mat. 6.* 2. The statute in Israel, required, in the name of the whole Church, morning and euening prayer and sacrifice. 3. Eminent men (especially in distressed times) presented themselves thrice *Dan. 6.* a day. *Not ad semper*

Touching the Theory

a day before the Lord. And this is all that's said for time. As for (*Pray continually*) the Euchites might as well conclude continuall feeding at *Dauids* table, as vncessant praying thence. v. 2 *Sam.* 9.10.

2. For place : first, all places are warranted for priuate deuotions, *Ioh.* 4.21. 1. *Tim.* 2.8. secondly, the fittest is, that which is 1. freest from distraction, 2. farthest from suspicion and appearance of hypocrisie.

3. For gesture, the rules are also two : first, all are sanctified, and in case may be vsed : secondly, thats the fittest that best 1. stirres affection, 2. expresses reuerence.

4. For order : first, we are not tyed to any set course or forme ; therefore (2) a man may begin with confession, thanksgiuing, petition, as he sees cause. 2. he may vse or not vse a set forme for his owne particular, varying there onely where his case varies, though in publique a prescribed form be most conuenient, and agreeable to antiquitie.

Thus for the doctrinall part of prayer. Now a word or two to some cases respecting practice.

Case 1.

And first, tis demanded how a man is to conceiue of God in prayer, since the more we thinke of his essence we lose our selues?

Ans. 1. There's no direct beholding of God in his infiniteness.

2. We must reflect vpon him, 1. as he is presented in Christ, 2. as he is described in the word. See him with our cares in his attributes, as he is reported

ted to be strong, mercifull, gracious, and so forward, as it followes in his stile and title, *Ex. 34.*

3. Lastly, take him at the rebound in the creatures; in them there's some mercie, in him more: as Christ teaches vs in some parables to inferre.

Quest. 2. How shal I do to confine my thoughts, and to keepe them to the point in hand whilest I am praying?

Ans. 1. Bewaile the looseness of thy nature, and pray with *Dauid*, *O Lord vnite my heart to thee.*

2. Raine-in thy thoughts at other, at all times: for when they haue got a course and custome of rainging, they will not be called-in at an houres warning.

3 Set thy minde and thoughts vpon heauenly things, which are able to satisfie them; else like the Bee they'l flye from place to place, because earthly things doe not satisfie them.

4 Giue God the heart, and the will commands the thoughts. Men in loue cannot put off the thoughts of their friend, though they would. Loue more, and thou wilt thinke better.

Quest. 3. But how if I cannot come to God in faith, as to a father: the prayer of vnbeleefe is abominable.

Ans. 1. There's often faith where there's little or no feeling: Faith may worke directly, though without reflex from Christ to thee.

2 Vnbeleefe is cyther opposed, felt, bewailed, or not: vnbeleefe bewailed and resisted shall neuer hurt vs, and may concurre with faith in the

F

same

same subiect, as *Mark 9.24.*

Lastly, *S. James cap. 1.6.* speakes not of a partiill and particular vnbeleefe in the subiect, but of an vniuerfall and totall infidelitie in respect of the obiect.

Quest. 4. But what if my heart be full of wrath, and swel against my brother when I should pray?

Ans. 1. Lay downe all thoughts of reuenge if wronged.

2 Take vp a resolution of peaceablenesse and satisfaction if thou shalt be found faultie.

3. Pray for the partie; and when thou canst finde reasons why God should loue him, thou wilt see cause why thou shouldest pitie him. Prayer will calme and sweeten the affections: There's no danger of a bloudy *Saul*, if once he fall to praying, as God tels one, *Act. 9.*

Quest. 5. But what if a man be so dumb and barren, that hee can say nothing when hee should pray?

Ans. 1. Let him enquire into the cause hereof. Sometimes dumbnesse comes from the abundant pressures and amazements of the soule, when that (being overwelmed, as *Dauid* often speakes, *Psal. 142. 143.*) can finde no vent; In this case if a man doe but reiterate the same petition with our blessed Sauour, or doe but chatter with *Hekiah*, nay suppose hee cannot speake at all, as *Psal. 77.* yet he is to stay himselfe in these instances, and Gods gracious promises, who hath eyes to see petitioners, as well as cares to heare them: who

As Psal. 96. 10.
 Ps. 2. Chy. 10. 18
 Hab. 3. 17, 18,

hast a promise of hearing, thou art heard : and this is indeed faith. To see Gods answer in my hand, and to my sense, is feeling, not faith : to reade mine answer in the Promise, and to reioyce in that, and be thankfull for that with the Saints, without feeling, is true faith.

Psal. 138 3.

2 Looke to Gods workes; see how the providence workes vpon thy prayer : sometimes God answers thee in the very kinde, giues the thing instanced : sometimes hee answers thee with strength in thy soule, as *Dauid* speakes; thou hast strength to waite, strength to hang on, and to come againe. Know this for thy comfort, euery second prayer for grace, is an answer to the first, euery third to the second, and so forward.

Quest 7. But it may be God heares me for some friends sake, whose prayers are mingled with mine, how shall I know that God hath heard me?

Ans. 1. Prayers begg'd and borrowed, are thine & consent.

2 If thou hadst a part in the worke, take thy share also in the wages & comfort.

3 Those prayers that make thee more humble, more thankfull for blessings receiued, and more carefull to glorifie God with his gifts, are thine; the answer is to thee, if the fruite and vse of the blessing receiued be to God.

Quest. 8. But sith wicked men and hypocrites haue now taken vp a course of prayer, and breeding and custome hath wrought a kinde of conscience in them of this dutie, how shall a man discern

discerne betweene the prayers of the vpight and the hypocrite?

Ans. The maine difference is to bee fetcht from their persons & proiects in the duty: but that I bee not tedious, compare what *Paul* saith Christians should doe, and what experience saith they vsually doe, and the differences will soone bee seene. *Eph. 6. 18.* wee finde coucht many requisites in prayer, which the truely godly obserues, the false hearted regards not.

1 *Praying* (saith the Apostle). Here is one difference; a wicked man lusts, wishes, as the childe doth (Would I had such a thing) but hee prayes not. *Eph. 6. 18. instances.*

2 A godly man varies his petitions according to his needs and occasions; another hath but one salue for euery sore, a *Pater noster*, a *Credo*, &c.

3 The vpight holds a course in all times and changes; the hypocrite will not call vpon God at all times, *Iob 27. 10.*

4. The vpight prayes (*in the spirit*); his Petitions are the issues of his owne spirit, and of Gods spirit: the Hypocrite, as hee is destitute of this, so that is dead within him; his prayers come but from his lips, or his braines, there is no spirit in them.

5 The vpight ioynes (*watchfulnesse*) with prayer; before hand, hee watches himselfe, lest his heart should not bee in a praying case when his houre comes. In prayer he obserues himselfe, lest hee slit or flag, end or begin, before hee is a-

Speeches is
now of solemn
prayer, not of
sudden ejacu-
lations.

ware; after prayer, hee watches where his arrow lights, that so hee may finde it againe, or shoote another the same way. Not so the wicked, hee leapes from cups, oathes, &c. to prayer; hee can doe two or three things at once in prayer, wash and pray, button and trusse him, &c. and pray the while, &c.

1. King. 6. 33.

6. The vpright holds out in prayer, and will not be beaten off from God to sinfull meanes; the wicked like a false jade will trample after a pull or two, and say with him, It is in vaine to waite vpon God any longer.

7 The vpright prayes for others (and those Saints); the Hypocrite is for himselfe, wife, children, friends, not for saints, at least not for all, certainly not for *Pauls* (as it followes, *vers. 19.*) or if, yet not that the word may grow: sinfull mens prayers vsually begin and end in themselues, at least end in naturall things and friends, as themselues are naturall, &c.

Quest. 9. But many being wonted from infancy to pray, cannot be quiet till they haue prayed; how shall I know that I pray of conscience, not of custome; because God bids mee, and not my parents only?

Ans. 1. If thou prayest vpon inward motiues, and from principles of thine owne, because thou feelest an inward want of grace, and need of prayer, a decay of vigour, &c. When thou wast a childe thou didst eate, because thy mother put the spoone sometimes to thy mouth when thine appetite

appetite was not great, but now thou eatest to liue, and prayest to liue, &c.

2. If thou iudge thy selfe for maner as well as matter. Hee that prayes but of fashion, and for others sakes, cares not, so the thing be done, how it be done; but hee that prayes for himselfe, for life, for prayer sake, and doth the worke out of conscience, is carefull not only to pray, but to pray well, and iudges himselfe as well for his deadnesse, and sleepeinesse, and distraction, &c. in prayer, as for his neglect of it altogether, &c. Thus farre we haue answered some questions. Now wee passe to some motiues vnto prayer, whether for our selues or others. And here wee will content our selues with two only; 1. consider how needfull the practice is: 2. how hopefull the successe.

1 For the first, this we know in generall, that 1. ^{Motiues to Prayer.} in the creature nothing is to bee found but emptinesse and beggary.

2 That in Christ are hid all treasures of wisdom and comfort.

3 That wee haue none other meane of winning ought from Christ, but prayer: if we trust to power, he will outmatch vs; if to wit, hee will outreach vs: the prayer only of faith ouercomes him.

2 For our selues in particular. Our need of prayer will appeare, if we 1. compare our selues with our betters: good *Dauid*, great *Paul*, (that wall of the Church, as hee is called) found their owne

*Chryl. de orat.
do Deum.*

Not the sixt
part, yet Chri-
stian, of those
we know,
Brierwood.

owne and others too, few enow; and if they needed prayers, doe not wee? 2. If we consider the state of the world as now it stands. 1. The greatest part of the Gentiles lie in darknesse, vnder Satan, and yet our flesh. 2. Wee are debtors to the Jewes, who are yet vnder the vaile. 3. In the Church; our brethren abroad lie vnder great, either coldnesse, or ignorance, or persecution. Lastly, our selues at home need prayers not a few. For first, the number of swearers, cursers, prouokers farre exceeds the mourners and prayers; so farre, that for one prayer, you haue 1000. of oathes, finnes, &c. 2. Our meanes and mercies doe infinitely aggrauate our finnes. 3. Many that thinke they pray, send sweet and bitter out of the same mouth, at least curse with their hands whilst they blesse with their mouthes. 4. Our dayes of peace haue beene many; wee are referued to the last place, and all the world lookes what will become of vs. 5. Gods former stroakes haue not wrought any kinde, either reformation or humiliation. 6. Wee haue beene long in a declension and consumption. Lastly, and in a word, wee and our friends abroad and at home, are encompassed with finnes so prouoking, with enemies so many and so mightie, that wee must make our way thorow all by prayer, or else we fall. The tongue of man cannot demonstrate how wee should long subsist and support our selues, vnder our pressing euills, vnlesse wee call in mercy and helpe from heauen. The conclusion therefore is to, all, that know

know what their interest is in God, and what the power of prayer is, to addresse themselves to this dutie.

Now lest any mans faith should flagge in regard of his owne defects, and our great prouocations, let vs take into our consideration the second moriue, and bethinke our selues of some encouragements vnto prayer, whether alone or in company, but especially in ioynt prayer, where wee concurre in petitions though not in place.

These encouragements are many; I name now these following:

1 Consider what God is with whom we deale, ^{Encourage-} by nature goodnesse it selfe; and the nature ^{ment to} of goodnesse is to communicate it selfe, This in- ^{prayer.} couraged *Benhadad*, as wee haue heard, that the Kings of Israel are mercifull: If a kinde man be easily perswaded, a mercifull man soone entreated, what is kindnesse and mercie it selfe? God takes more delight in doing good, than wee can in receiuing, therefore without entreatie he doth much, much more, &c. Indeed prayer is but a part of our homage, and a meane to fit vs for receiuing: it neither puts mercy into God, nor stirs mercy in him. Wee cannot loue our selues so well, so much as God doth. 2. As he is willing, so able to helpe, without cost, studie, labour: hee is able to doe more, farre more than we can speak or thinke; much lesse we cannot conceiue or say what he is able and willing to doe. *Eph. 3.*

2 Consider what our relation is to him: 1. he

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is our Father : the law of man or nature doth not meere-ly cast vs vpon him, but hee of his owne will vndertakes vs, bids vs call him Father, depend vpon him for all necessities, and expect them from him; and will he then faile vs? Hee that came to his brother for three loaves, came out of season, to a poore man, to his trouble, who was but his neighbour, no kinsman, yet he speeds. Shee that came to the Iudge, came to a Iudge, not a Father, a cruell man, scarce a man, not to a God; came against another, not meere-ly for her selfe, yet shee speeds; and shall not wee with a Father?

3 Consider how hee hath engaged himselfe to vs, 1. if we pray, hee is tyed to answer : if wee hold our bargaine and seeke, hee cannot goe back, nor denie himselfe; nay hee hath vndertaken to giue his spirit, to giue vs a Priest, Christ to teach vs how to pray, to answer vs whilst wee pray: all this vnder his hand; and is not this a faire encouragement?

4 Consider what meanes and friends wee haue to him, euen all whom hee respects. Christ mysticall is but one body, and makes but one voyce: what one Christian warrantably askes, all (in generall) aske. All the Chritians in France, Spaine, and all in all the Shires of England, meet together in one spirit before the Lord in heauen, & ioyne in the same suits: yea the Lord hath so taught them to pray, that no one member, or matter that will beare a prayer is excluded. Now if all Gods subiects, nay children ioyne in one, shall they

*Si Imperator
dicere pete
quod vis, &c.
v. Aug. in
Psal. 34.*

*Milla in tot
genti'us unus
v. Aug. in Psal.
301. part. 1.*

they not speed? especially if wee looke to the head: 1. God hath made him an high Priest for vs: 2. said that in him hee will bee well pleased, told vs that whatsoeuer wee aske in his name wee shall haue it: 3. he hath praied for vs, he hath made entrance and accessse. *Ephes. 3. 12. &c.* made vs acceptable: 4. all this is ratified by promise and oath, that by two immutable things we should haue strong consolation in repairing to God; and shall not all this worke comfort? especially sith he euer liues to make intercession. Suppose Christ were now in person with vs at prayer, would wee doubt to speed? He euer liues, &c. and his pray-ers liue, and his blood liues, &c. *Heb. 7. 25.* Aug. in Psal. 82

5. Consider what prayer is to God: he loues it; and loue is bountifull; tis his delight, tis incense: he soloues it, that he loues the shadow and picture of it. When beasts cry he heares them, when children, as *Ismael*, he heares them; when sinneful men, as *Rheboam* (*Psal. 107.*) he heares them: so loues it that hee begs it, *Cant. 2.* and with *Moses*, Let me alone, & *Jacob*, Let me go: so loues them that he would not haue a prayer lost or spilt. *Ier. 14.* *Pray not for this people, I will not heare.* God would no waste of prayer: when twill not take, he will shut vp the mouth, Pray not: when he saith Pray, twill be to purpose. Now that which is so pleasing to him, will be profitable to vs.

6. Consider former experience: did wee euer pray but wee were the better for it? did we euer ioyne in publike prayers but we found them suc-

cessfull? In Eightie Eight there were solemn prayers, they rooke; in the time of Pestilence public prayers, they tooke; against the Parliament when the gun-powder treason was discovered, God stirred vp diuers to pray much, twas successfull; in the wet haruest we sought the Lord, the sunne brake out; in the great drought men sought again, and sped again; in our then Noble Princes voyage, men sent their prayers after him, and fecht him home againe. And what we say of our selues, may we not of a thousand more recorded in the Word? shew me a Nation or Church that euer ioyned but they sped.

7 Consider what persons haue sped and been heard heretofore, our selues and others like our selues. *Elijah* was a man subiect to like passions, &c. *Manasse* was a sinfull man before, when hee prayed he was heard. *Jonah* a passionate man, who by his owne folly and sinne had drawne troubles on himselfe, yet he prayes and is heard. *Hagar* a poore woman of no great parents, knowledge, prayes and shee is heard. And thus God is rich to all that call vpon him. *Rom. 10.*

8 Consider for what persons they haue beene heard. *Amos* prayed for a sinfull people, God heard him. *Elijah* for a sinfull Kingdome in a wicked age, God heard him. *Moses* for a rebellious generation, God heard him. *Abraham* for Sodome, *if ten righteous*, &c. If one shall bee heard for a thousand of rebels, may not a thousand of children be heard for one seruant?

9 Consi-

9 Consider what prayers haue beene heard. *Jonah* scarce vtters a petition at all but mones, yet hee is heard. *Hezekiah* chatters, *David* cannot speake, yet heard. Short prayers, confused prayers, broken &c. sighs, grones, all are currant. Psal. 77.

10 Consider in what cases they haue beene heard: in cases desperate, 1. for the thing, when in appearance twas impossible to bee holpen. So *Job*, a man would haue thought that his estate, strength, had beene irrecoverable; when they fall to sacrificing; all is healed. So *Peter*, *Acts* 12. So *Elijah* and others seeme to found their praies vpon impossibilities, yet speede. So the armie that was thundering in the storie of the Church. 2. For time: Prayer hath holpen when helpe seemed to be past. A man would haue thought that it had beene too late for them (*Ester* 3.) to pray, when the decree was past: too late for *Hezekiah* to pray, when sentence was giuen: too late for *Daniel*, when his death was sealed, when execution was done, and he in the Den: for *Jonah*, when swallowed: for the Children, when in the Furnace: but *nullum occurrit Regi tempus*, wee may haue accessse when we will, day or night, &c. hee is tyed to no time; tis neuer too late to pray whilst hee saies pray. If now your hearts be prepared, he will bow his eare, *Psal.* 10. O but our sinnes hinder! Pray against them. O but we are not sure to carry particular suites! We are sure to haue them or better. A Father will not giue his childe a stone when hee askes bread, but hee will

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giue him bread if he aske a stone; so ours. Wee are sure againe, that prayer shall doe vs good: what good? See *Iob* 22. 27. First, thou shalt haue hearing (come when thou wilt:) this is more than Princes will or can yeeld. Secondly, thou shalt haue matter of thank-giuing, speed so well, that thou shalt blesse God for praying. Thirdly, thou shalt establish purposes, which will neuer else hold as here. Fourthly, thou shalt finde comfort, strength in thy heart, as *Dauid* saith, thou shalt see Gods fauour and face in ioy, *Iob* 33. 26. Fifthly, thou shalt haue bouldnesse and confidence for the future. Sixtly, thou shalt deliuer the Iland, doe thy selfe and others good; good in soule as well as body, *Iames* 5. Now then what lacke you? what would you haue? Would you haue corruptions abated? pray against them: graces encreased? pray for them: the afflicted Churches comforted? pray, &c. the King blessed in soule, gouernement, marriage, posteritie, &c. O talke lesse, pray more. And if the tooles bee blunt, you are not so stript of weapons. but you haue each his file at his owne house, sharpen them in priuate by priuate fastings and humiliations. You haue meanes if hearts: if you will lose all comfort for want of asking, you are necessary to your owne vndoing.

Ob. But God hath his times of trying his people, and will deliuer them vp to troubles, persecutions, &c. If God so purposes at any time, prayer cannot hinder.

*Exerce animi.
dians inam.
Aug. in Psal. 34*

Sol.

Sol. Hath God such times? First, prayer is needfull that wee may bee fitted. Secondly, such times seldome come till there come first a cooling and declining. So twas with vs, as *Ridley* and *Bradford* complaine: So in the Primitiue Church. See what is said by *Eusebius*. l. 8. c. 1.

But I run too far: the Conclusion shalbe this. Reader, thou seest whats to bee first knowne, secondly to be done in this errand of prayer. Thou canst not but see great need of praying, nor maist thou deny great hope of speed in case thou wilt buckle to the worke. Now if thou be a man (not a picture and a shadow) doe not trifle and rattle as shifters doe, O that wee mought haue publique fasts, publique meetings, publique reformatiōs, &c. but get thee into thy closet, and begin thine owne reformation as soone as thou wilt, pray and fast as long as thou wilt, so long as thou saylest by Gods Compasse and Rule.

FINIS.



